JUMUAH
(HANAFI - SHAFI)
(Arabic Khutbah With Translation)
BY
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FOREWORD BY
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It is reported in the hadith that it was Friday when Allah Taaala completed the design and creation of the entire universe and finally prepared all the needs of His creatures in the universe,thus it was declared a universal day of rejoicing for all mankind.
Therefore,Jumuah(Friday) has a special divine significance in that Allah Taaala declared the day Friday a sacred day and a day of universal blessing for all mankind.
Rasulullah Sallallahu Alayhi Wasallam has stressed in the hadith:"The day Friday is the best day created by Allah Taaala".(in blessing for all mankind).(Mishkaat-Vol-1-Page-119).
The above glad tiding to mankind is clearly described by Rasulullah Sallallahu Alayhi Wasallam in another hadith in which it is stated unequivocally that the blessing of Allah Taaala bestowed on the Muslim who has pledged implicit faith in Allah and allegiance to Him and His commands.It is therefore not confined to the blessings of this world alone,but that these divine blessings extend further into the hereafter, thus the promise of eternal blessings extending to the intermediary period of man's journey in the stage of the grave and beyond to the final destination in the Hereafter where man has been ordained to come before,His Creator,Allah Taaala.
The hadith bearing this description is as follows:"Any Muslim who passes away on Friday shall be safe and unharmed by the punishment of the grave," this followed in another hadith wherein it is stated:"The Muslim who passes away on a Friday shall be brought before Allah Taaala on the day of Qiyaamah while he shall bear the stamp of a shaheed in Allah's path".(a martyr in terms of shariah)-(Mirqaat-Vol-3-Page-242).

Due to the grand significance of Friday Allah Taaala has declared the Jumuah salaah (Friday noon prayer) obligatory upon the Muslims.The Quraan bears testimony to the Jumuah salaah (Friday noon obligatory) prayer stating ;:"O Muslims when the Azaan(call to Friday prayer)is proclaimed, then hasten in order to perform the Friday salaah and leave out trade (buying and selling) ,that is better for you if you but knew(the significance of the Jumuah salaah and its abundant blessings).
(Surah Jumuah Chapter 28 Ayat 9).
However,the Jumuah salaah is distinctly different from all the other obligatory salaah,since the requirements for Jumuah are specific and rigidly applied by shariah.
Mufti Afzal Elias accomplished his purpose as he sets out the details in this book regarding the importance of Jumuah.
In view of the universal and special significance of the day of Jumuah (friday) and the obligatory nature of the Jumuah salaah it is of utmost importance that such detail be studied and appreciated in order that the essence of such significance is not missed or lost.
It is my fervent dua that Allah Subhaanahu-wa-Taaala fulfill the purpose of this treatise and benefits the Muslim community at large,and may Allah fulfill his purpose in the Aakhirat and bless him abundantly.

Ibrahim M. Mia

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THE IMPORTANCE OF THE JUMU'AH PRAYERS

. . .According to the Qur'aan

"O you who believe! When the call to Salaah is made on Friday, hasten towards the remembrance of Allah and leave off business. That is best for you if you but knew. When the Salaah is finished, then disperse through the land and seek Allah's grace and remember Allah abundantly that you may prosper." (Surah Jumuah)

. . .According to the Hadith

Rasoolullah (sallallaahu-alayhi-wasallam) said: *"The Friday congregational prayer is obligatory upon every Muslim except the slave, the woman, the child and the sick."* (Aboo Dawood)

He also said: *"The Friday prayer is obligatory upon every person who believes in Allah and the Last Day. The one who ignores it on account of sport, fun, trade or business will be ignored by Allah who is Pure and Self-Sufficient."* (Daar-ul- Qutni)

"The name of the person who forsakes the Friday prayer without any valid excuse will be recorded as a 'hypocrite' in the Book which entry cannot be scraped nor tampered with." (Mishkaat)

"It is my desire to appoint someone as Imaam in my place, and then I should proceed to set fire to the houses of those who remain at home and neglect the Friday prayer." (Muslim)

Ibne Umar (RA) and Aboo Hurairah (RA) reported that they heard Rasool-

ullah (sallallaahu-alayhi-wasallam) say on the mimbar: *"People are warned against neglecting the Friday prayer. Otherwise Allah will seal their hearts and they will be condemned to negligence forever."*
(Muslim)

Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said that the one who hears the call of the Friday prayer and does not respond to it by attending for three consecutive Fridays, his heart will be sealed and he will be termed as a hypocrite. (Tibrani)

. . .According to Fiqh (Islamic Law)

Allamah Sarakhsi (RA) says: "The Friday prayer is obligatory in the light of the Qur'aan and Sunnah and the Consensus of the Ummah (Ijma-e-Ummah)" (Al-Mabsoot: vol. 2, p 22)

Allamah Ibne 'Hummaam (RA) says: *"The Friday prayer's obligatory status established from the Qur'aan and Sunnah and the Consensus of the Ummah is that the one who denies this is out of the pale of Islam."*
(Fathul-Qadeer: vol. 1 p 407)

Ibne Abbas (RA) says: *"The person who neglects several Friday prayers consecutively has abandoned Islam."* (Ilmul-Figh: vol.2)

It is reported by Umar (RA) from Nabi (S.A.W.) that Jumu'ah Salaah constitues two Rak'aat which are complete and not Qasr.
(Ahmed, Nasa'i, Ibne Majah)

IMPORTANCE AND EXCELLENCE OF JUMU'AH

Friday is the most excellent and distinguished day in the sight of Allah on account of six merits associated with it. Firstly, it is the day on which the Muslims the world over assemble together at central places for the purpose of Allah's remembrance and a great congregational prayer. It is for this reason that Rasoolullah (sallallaahu-alayhi-wasallam) described Friday as the day of Eid for Muslims.

In pre-Islamic days of ignorance, the Arabs called it "Urubah" day. It began to be called "Jumu'ah" which is an Islamic term, after it was fixed for the assemblage of the Muslim people. The Jews had fixed Saturday for their ritual worship for, according to them they had been delivered from the bondage of Firown by Allah on that day. As against this, the Christians had chosen Sunday for their ritual worship though it was neither prescribed by Hazarat Isa (AS) nor mentioned in the Gospels. The Christians believe that after Hazrat Isa's (AS) crucifixion he rose from the grave and ascended to the heavens on Sunday. In 321 AD the

Roman Emperor declared Sunday as a holiday by official decree. As a mark of distinction, Islam adopted Friday for the Muslims' congregational prayer. As for the other five merits of Friday, Rasoolullah sallallaahu-alayhi-wasallam) said:

"Friday is the most excellent and distinguished day among the days of the week in the sight of Allah; so much so that it even excells both Eidul-Fitr and Eidul-Adhaa. Its excellence is on account of the following five merits: (1) Allah Ta'aala created Hazrat Adam (AS) on Friday; (2) He sent him to the earth on this day as His vicegerent; (3) Adam (AS) passed away on this day; (4) there is a blessed hour on Friday during which a person is granted by Allah anything lawful and good for which he prays; (5) Qiyamat will take place on Friday. That is why everything in the heavens and earth including Allah's most favourite angels, mountains, rivers stand in awe of Friday." (Ibne Majah)

Rasoolullah (sallallaahu-alayhi-wasallam) has also said:

"We came to the world last of all but on the Day of Qiyamah we shall be the first to enter Jannah. The Jews and Christians were given the Book of Guidance before us and we, after them; they were enjoined to revere Friday but they differed regarding this. Allah favoured us with His Grace to adhere to His commands. Thus, they have been left behind: the Jews revere the next day (Saturday) and the Christians the day following (Sunday)." (Bukhari, Muslim)

It was due to the excellence of Friday that Rasoolullah (sallallaahu-alayhi-wasallam) would start preparing for Friday from the night preceding it (ie. the night between Thursday and Friday) He would say:

"The night before Friday is a white night and Friday is a bright day." (Mishkaat)

Imam Gazzali (RA) says: *"Only that Believer is graced with the blessings and benefits of Friday who looks forward to it anxiously and eagerly; and wretched is the negligent one who is least interested in it and who does not even know in the morning what day is it."* (Ihya-ul-Uloom)

Allamah Ibne Qayyim writes: ". . .Its (Friday's) place and importance in the week is the same as that of Ramadaan in the year. The particular time of the acceptance of petitions and supplications that is in it is identical in nature to Shabe-Qadr in the month of Ramadaan. Thus, the person who spends Friday in a befitting manner, for him the remainder days of the week will fall in line with it. It is the same as when a person observes the month of Ramadaan in the right spirit and keeps away from sins and wrong-doings, the rest of the year turns out to be the same for him. Similarly, if a person performs the Hajj properly, his entire life will be spent likewise. Friday is the criterion of the week, Ramadaan the

criterion of the year and Hajj, the criterion of life. The good fortune to act virtuously depends, of course, on the will of Allah."

Rasoolullah (sallallaahu-alayhi-wasallam) has described the merits of the Friday prayer thus:
"The one who had bathed on Friday, cleaned himself fully, used oil and perfume, then went to the mosque early in the afternoon, and took his place quietly, without pushing or disturbing the people, then offered the Sunnah prayer, then listened to the Khutbah peacefully, he will have all his sins committed since the previous Friday forgiven." (Bukhari)

According to Hazrat Ibne Umar (RA), the Holy Prophet (sallallaahu-alayhi-wasallam) said: *"There are three types of people who come to offer the Jumu'ah prayer: he who comes and indulges in irrelavent talk such a person does not gain anything besides this; he who busies himself in meditation and supplication to Allah which Allah may or may not grant; he who takes his place quietly and peacefully, neither disturbing nor hurting anyone - this man's good behaviour becomes an expiation for his shortcomings till the next Friday and three days more, for Allah says: "The one who does one good deed, gets the reward for ten good deeds'."*

The Holy Prophet (sallallaahu-alayhi-wasallam) said:
"The one who washes himself clean on Friday, then walks to the Masjid (instead of riding), then listens to the Khutbah peacefully, avoiding any frivolous act and utterence, then for every step that he takes, he shall receive the reward of one full year's fasting and one full year's prayers."
(Tirmizi)

GOING EARLY FOR THE KHUTBAH

It is reported by Aboo Hurairah (RA) that Rasoolullah (sallallaahu-alayhi-wasallam) said: *"When Friday comes, angels take their place by the door of the Masjid and note down, in order of their arrival, the names of those who come early. The person who comes at the beginning of a specified time at noon is like him who had sacrificed a camel for the pleasure of his Rabb. The one who comes after him is like him who had sacrificed a cow. The one who comes after him is like him who had sacrificed a ram. The one who comes after him is like the one who had sacrificed a chicken. The one who comes after him is like him who had sacrificed an egg. As the Imaam proceeds towards the mimbar to deliver the Khutbah, the angels roll up their scrolls and join (the congregation) to listen to the Khutbah."* (Bukhari and Muslim)

Commentary: The object of this Hadith is to encourage people to proceed early for the Jumu'ah Salaah.

DEATH ON A FRIDAY

Death on a Friday is very meritorious for a Muslim. Abdullah bin Umar (RA) reported that Rasoolullah (sallallaahu-alayhi-wasallam) said: *"There is no Muslim who dies on Friday or on the night of a Friday with out Allah safeguarding him from the punishment of the grave."*

(Ahmed and Tirmizi)

TIME OF JUMU'AH

The time for performing Jumu'ah is the same as Zuhr as it is reported by Anas (RA) that Rasoolullah (sallallaahu-alayhi-wasallam) used to perform Jumu'ah after Zawaal. (Bukhari)

PROCEEDING FOR JUMU'AH

According to the Hanafi Mazhab it is Waajib to proceed for Jumu'ah when the first Azaan is called. Any business transaction after the first Azaan is prohibited and Haraam though valid.

ON WHOM IS JUMU'AH WAAJIB:-

Jumu'ah is only waajib on:-

(a) Males:-it is not Waajib upon females.
(b) A free person:-it is not Waajib upon the slave but if a slave does perform it, it will be valid.
(c) A Muqeem:- who lives in a city or town or within the boundary of a city or town; it is not binding on the Musafir or traveller.
(d) Good health:- it is not binding on the physically handicapped, sick and blind people. The same applies to those who are very old.
(e) Sanity:- it is not binding on the mentally ill persons.
(f) Adults:- it is not binding on minors.
(g) Security:- it is not binding on one whose life is threatened by an enemy or oppressor.

ON WHOM IS JUMU'AH NOT WAAJIB

Jumu'ah is not Waajib on minors, insane, sick persons, blind persons, Musafirs, women and those who have valid excuses for not attending, eg. fear of an enemy, heavy rains, physical disability, fear of harmful animals. Such persons should perform their Zuhr Salaah at home.

CONDITIONS FOR THE VALIDITY OF JUMU'AH

There are six conditions for Jumu'ah to be valid. They are as follows:

(a) A city, town or a large village with a populace of at least 1300 people. Fatawa Darul Uloom Deoband Vol. 5, p.126/143 etc.
(b) The presence of a Sultan, Khalifah or an Imam appointed by the people.
(c) The time of Zuhr ie. after Zawaal. It is not proper before Zawaal.
(d) The Khutbah to be before Salaah even if one person listens to the Khutbah.
(e) Iznul-Aam: General permission for all to attend the Jumu'ah.
(f) Jama'ah: there should be at least three Muslim males who would remain till after the first Sajdah.

THE SUNAN OF JUMU'AH

(Note: Sunnah - singular; Sunan - plural)

(1) To rise early.
(2) To have a bath.
(3) To wear clean clothes.
(4) To proceed early to the Masjid.
(5) To walk to the Masjid rather than using a car.
(6) To sit near the Imaam.
(7) Not to walk across the shoulders of people if there is no place in the front.
(8) Not to indulge in vanities.
(9) To listen to the Khutbah attentively.
(10) To recite abundant Durood upon Rasoolullah (sallallaahu-alayhi-wasallam).
(11) To recite Surah Kahf.
(12) To perform Salatut-Tasbeeh.

THE FARAA'IDH OF THE JUMU'AH KHUTBAH

(Note: Fardh - singular; Faraa'idh - plural)
There are two Faraa'idh of Jumu'ah Khutbah:
(1) The day of Jumu'ah.
(2) The Zikr of Allah in the Khutbah. The Jumu'ah Khutbah will be valid if at least "Al-hamdolillah" or "Subhanallah" is said in both the Khutbahs. But it is Makrooh to do this only (Durre-Mukhtar-Vol. 1. p758)

CONDITIONS FOR THE VALIDITY OF THE JUMU'AH KHUTBAH

(1) The Khutbah must be delivered before the Salaah.
(2) Niyyah.
(3) The Khutbah must be in Arabic.

SUNAN OF JUMU'AH KHUTBAH

(1) Taharah: the reciter of the Khutbah must be in a state of Wudhu.
(2) To recite two Khutbahs.
(3) To say the Azaan before the Khutbah, facing the Khateeb. The Mu'azzin may either stand in the first row near the khateeb or in the second, third or fourth row or in the centre of the Masjid. He may even stand in the courtyard and give the Azaan provided he is facing the Khateeb.
(4) The Khateeb should stand while saying the Khutbah. To sit and say the Khutba is not allowed. He may lean on a sword if that place has been conquered by the Muslims. Otherwise, not. (Rasail-ul-arkan - p. 116)
(5) The Khateeb should stand on the mimbar when delivering the Khutbah. If there is no mimbar then only should he hold an Asaa in his hand. It is permissible to hold the staff for support during the Khutba, it is not abominable. (Shaih-e-safar-us-Saadah- P. 209)
(6) To sit for a little while between the two Khutbahs. The duration of the sitting should be the time required for one to recite 'Sub-anallah' thrice.
(7) To sit on the mimbar before starting the Khutbah.
(8) To face the congregation when saying the Khutbah.
(9) To say "A'oozu Billahi Minash-shaytaanir-Rajeem" silently before starting the Khutbah. (Durre Mukhtar - Vo. 1 p 775)
(10) To recite the Khutbah with an audible voice so that the congregation may hear the khutbah. If it is said softly, his duty will have been discharged but it is Makrooh to do so.
(11) To begin both the Khutbahs with the praises of Allah.
(12) To recite the Shahaadatain in both Khutbahs.
(13) To recite Durood upon Rasoolullah (sallallaahu-alayhi-wasallam) in both Khutbahs.
(14) To give good council to the people.
(15) To give glad tidings to the people and warn them against the punishments in the Hereafter.
(16) To recite an Aayah from the Qur'aan in the first Khutbah.
(17) To make Du'a for the family of Rasoolullah (sallallaahu-alayhi-wasallam), his pious wives and the Khulafa-e-Raashideen in the second Khutbah; to implore Allah to forgive the Ummah and grant them victory over their enemies.
(18) Both the Khutbahs should not be very lengthy. They should be lesser than the Salaah - perhaps the length of a Surah from the

Tiwaale-Mufassal.

(19) To say the Khutbah in Arabic. It is Makrooh to say the Khutbah in any other language.

MASA'IL PERTAINING TO KHUTBAH

It is Makroohe Tahrimi for anyone to perform Salaah or talk when the Khateeb rises to deliver the Khutbah.

It is obligatory for all to listen to the Khutbah attentively whether he understands the Khutbah or not, whether he is seated near the Imaam or away from him.

It is not permissible for anyone to talk or greet while the Khutbah is in progress. Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said: *"The person who talks while the Khutbah is in progress is like a donkey loaded with books."* (Ahmad)

It is not permissible for anyone to tell another "Be silent!" or "Keep quiet!", for Rasoolullah (sallallaahu-alayhi-wasallam) has said that the one who tells another to keep quiet while the Khutbah is in progress, has lost (the value) of his own Friday prayer. Aboo Hurairah (RA) has reported Rasoolullah (sallallaahu-alayhi-wasallam) as saying: "When you say to your friend on Friday while the Imaam is delivering the Khutbah 'Be silent!' then indeed, you have uttered vain talk". (Bukhari and Muslim)

The same applies to greeting or returning the Salaam of another.

It is not permissible for anyone to explain a religious Mas'alah while the Khutbah is in progress although the Imaam may do so.

If someone is engaged in performing Nafl Salaah and the Imaam rises to deliver the Khutbah then he should cut his Salaah short by terminating his Salaah after two Rak'aat if he hadn't started with the third Rak'ah as yet. But if, had started with the third Rak'ah, he should complete the fourth Rak'aat.

If someone is engaged in performing the four Rak'aat Sunnat Mu'akkadah and the Imaam rises to deliver the Khutbah then he should complete the four Rak'aat even if he hadn't started the third Rak'ah.

It is permissible for the Imaam to read out the Khutbah from a book.

When the name of the beloved Rasool (sallallaahu-alayhi-wasallam) is mentioned in the Khutbah, the congregation should recite the Salawaat (Durood) in the heart-not aloud. (Durre-Mukhtar-Vol.1.p768)

One should not sleep while the Khutbah is in progress. But should someone feel sleepy then he should change his place. Rasoolullah(sallallaahu-alayhi-wasallam) has said: *"If one of you should feel inclined to sleeping during Khutbah then let him change his place."*

It is Makrooh for one who is present during the Khutbah to eat, drink, play, look about ordo anything that may cause distraction from the Khutbah.

The Khateeb, on ascending the mimbar, should not greet the congregation.

(1) To declare Friday as holiday in the madressah etc. is not bidat, for it comes under the principle.

"A thing without which the wajib (compulsory) does not become complete is also wajib (compulsory)"

and Hazrat Umar (RA) used to order the forces (army etc.) to rest on Fridays. (Aqdal-Fareed, Vol. 1 P.49)

(2) To address the congregation before the Friday Khutbah is not bidat Hazrat Abu Hurairah (RA) used to narrate ahadith of Rasulullah (sallallaahu-alayhi-wasallam) before the Khutbah. When the Imam came to give the Khutbah he used to terminate his lecture. (Musdairkh vol. 1. p108 & vol. 3. p512)

Also Hazrat Aboo Hurairah (RA) says the same (as above) of Abdullah-bin-Basr (RA) (Hakim-vol. 1. p288). Moreover Hazrat Taimi Dairi (RA) sought permission from Hazrat Umar Farouk (RA) to narrate incidents having good council and advice before the Khutbah. At first Hazrat Umar Farouk (RA) refused but on the insistence of Hazrat Taimi Dairi (RA) he consented, that you may lecture before I come to give the Khutbah (Isabah fi Tazhira-ul-Sahabah-vol. 1. p184 also Musnad-e-Ahmad vol. 3. p449 etc.)

To ponder and deliberate over knowledge is better than reading Sura-e-Iklas 5000 times - Fatawa Alamgiri via Fatawa Rahimiyah vol. 2. p221 (Eng)

"There is a hadith that to remain present in an assembly of learning is better than optional prayer of 1000 rakats."

(Ihya Uloom)

(3) In Jumuah Salaat, it is neither an act of Sunnah nor a praise worthy one to recite Surah Jumuah in both the Rakaats. It is rather contrary to the practise of Rasulullah (Zadul Maad vol. 1. p104)

(4) The precincts of a city means the area that surrounds the city and is used for its requirements, like burying the dead, for horse races or military performances. (Shami vol. 1. p749)

(5) It is virtuous to copulate with one's wife during Friday night. (Hadith of Miskhat p122).

The maxim behind it is that helps in one's purity of heart and mind as well as the engrossment in prayer and devotion. (Mazahir Hag Vol. 1 p450)

(6) Allamah Ibn-al-Haj states in his Kitab-ul-Madkhal- "The collective recitation of the Sura-e-Kahf in the masjid or elsewhere on Friday should be forbidden, for it is an innovation" (Vol.2. p81)

(7) Hazrat Ommarah-b-Ruwaybah, beheld Bashr b. Marwan raising his hands for invocation during the Khutba, he imprecated him saying: "May Allah ruin those two short hands! We never saw Rasulullah raising his hands for invoking during the Khutba" (Tirmizi vol.1. p67)

(8) Some ulema are convinced that Qunut-e-Nazila can be recited in vocal prayers, Fajir, Maghrib, Isha and also Jumuah prayer. Hence, where the circumstances require it can be recited, for it is not forbidden. Fatawa Rahimiyah Vol.1. p148

(9) To use the turban is commendable Rasullullah (sallallaahu-alayhi-wasallam) said: Allah and His angles bless those who wear turban on Jumuah day. (Ihya-Uloom)

(10) When Jumuah is read, there is no need for Zohr to be read as a precaution. (Durre Mukhtar vol.1. p747)

(11) To read a farewell Khutba on the last week of Ramadhaan is not proven. (Fatawa Darul Uloom Deoband vol.5. p53)

(12) Between the 2 Khutbahs one can make dua in one's heart-not vocally. (Ibid p59)

(13) Before Azan of Jumuah to recite Salaat and Salaam is not proved and it is an innovation. (Ibid p113)

(14) After Sunnat of Jumuah to make dua in congregation is bidat (Ibid p176)

(15) One should not reply to the Azan given near the mimbar i.e. second Azan, vocally or read dua vocally after that Azan.
(Durre Mukhtar vol.1, p767)

THE KHUTBAH OF RASOOLULLAH (SALLALLAAHU-ALAYHI-WASALLAM)

It is reported from Jaabir (RA) that when Rasoolullah (sallallaahu-alayhi-wasallam) delivered the Khutbah, his eyes became red, his voice became loud and a state of intense anger was produced; so much so that his condition resembled the condition of a person who had (just) returned after seeing the forces fo the enemy with his own eyes and it was as though he was urging his community to prepare itself in order to defend itself against the offensive which was imminent. Rasoolullah (sallallaahu-alayhi-wasallam) would also say: *"My coming and the coming of the Last Day are (close to one another) like these two fingers"*, and in order to illustrate the point he would join together his index and middle fingers. (Muslim)

MODERATION IN THE KHUTHBAH AND SALAAH

It is important that the Imaam does not unnecessarily lengthen his Khutbah or Salaah. Rasoolullah's Khutbahs used to be practical, to the point and full of radiance and vitality, neither too long nor too short. Jaabir bin Sumrah (RA) narrates that Rasoolullah (sallallaahu-alahi-wasallam) used to deliver two sermons and he used to sit down (for a while) between them. He used to recite verses of the Holy Qur'aan and give good counsel to the people. Like his Salaah, his Khutbahs used to be moderate. Another Hadith has it that Rasoolullah (sallallaahu-alayhi-wasallam) did not deliver a long Khutbah on Fridays but said only a few words. (Muslim) Prolixity in the Khutbah is abominable-
(Nur-ul-Essa p125)

BEHAVIOUR DURING KHUTBAH

It is imperative that the Khutbah be heard attentively and quietly, for one can acquire full benefit from the Khutbah only if there prevails an atmosphere of peace and serenity. Moreover, the Khutbah is an occasion of prayer and worship, not mere eloquence. Therefore, it is strictly forbidden for anyone to talk while a prayer is in progress.

SUBJECT MATTER IN THE KHUTBAH

The Khutbah of Rasoolullah (sallallaahu-alayhi-wasallam) was not of a routine nature. Instead, he dwelt on current issues, problems and realities of life. He made the Khutbah an effective medium of guidance and instruction.

Allamah Ibnul-Qayyun (RA) writes in Zaadul-Ma'aad: (Vol. 1. p115) "Rasoolullah (sallallaahu-alayhi-wasallam), in his Khutbahs, used to instruct and inform the Companions about the laws, principles and practices of Islam, and if there was a matter of sanctioning or prohibiting, he would do so.

Commenting on the Imams and preachers of his day, the Imam remarks: ". . .Then a long time elapsed and the light of Apostleship faded from the eyes, and rituals took the place of commands, and practices became common habits which were carried out mechanically and without regard to their purpose and significance. People became obsessed with outward appearances and cermonials and they thought only of observing them in the most impressive manner. These rituals were elevated to the status of Sunnah, lofty ideals and objectives. Any form of negligence and variations with regards these ideals and objectives was intolerable and forbidden. They embellished their Khutbahs with glittering phrases and far-fetched ideas, but the thought-content in their Khutbahs declined to such an extent that the very object and purpose of the Khutbah was lost."

MORE THAN ONE JUMU'AH

By its very nature, the Jumu'ah Salaah should be held in one Masjid or a limited amount of Masaajid, depending on the population of the town or city and whether such a Masjid or Masaajid can accommodate all the Musallee or not. The idea is to hold the Jumu'ah in the least number of Masaajid so that Muslims may gather together at one central Masjid or several central Masaajid so as to derive the following benefits:

(1) They may be afforded the opportunity to collectively revere and worship their One and only Creator.
(2) Islamic solidarity can be displayed.
(3) Bonds on Muslim Brotherhood may strengthen.
(4) Bitterness and enmity may vanish from the hearts.
(5) Love, affection and respect for one another may be cultivated in the hearts.
(6) The strong may assist the weak.
(7) The affluent may assist the poor.
(8) The young may display their respect and reverence for the old.
(9) The eldery may display their love and affection for the young.
(10) The Muslims may gather together to realize collectively that they all share a common trait: that they are all humble servants of One Allah who is Independent and the entire creation is dependent upon Him. This will go very far in creating a sense of humility between Muslims.

Allamah Bahrul-Uloom of Firangi Mahal writes in Rasa'ile Arkaan that since Jumu'ah Salaah is a means to the assemblage of Muslims, Imaam Aboo Yoosuf (RA) was opposed to several Jumu'ahs being held in a single town. This is the opinion of Imaam Aboo Hanifah (RA) and Imaam Shafi' (RA) as well. But Imaam Muhammad (RA) relates from Imaam Aboo Hanifah (RA) that multiplicity of Jumu'ahs is perfectly legitimate. This is held to be the last word of Imaam Aboo Hanifah (RA) and the general practice is in keeping with it. (also see Durre Mukhtar - vol. 1. p755)

MORE MASAA'IL REGARDING JUMU'AH

It is prescribed for a Muslim to do the following on Fridays: to clean and purify himself; to remove unwanted hair; to trim the nails; to put on his best clothes; to apply perfume or ittar; to proceed to the Masjid as early as possible; not to disturb anybody in the Masjid by walking across the shoulders of people; to listen to the Khutbah silently, peacefully and attentively. The one who does the above, Rasoolullah (sallallaahu-alayhi-wasallam) has given him the glad tidings that Allah will forgive all his sins which he had committed from the previous Friday.

If a person was unable to attend the Jumu'ah Salaah due to valid reasons or sheer negligence, he should offer the Zuhr Salaah at home and give something in charity to the poor.

It is preferable that the person who delivers the Khutbah, himself leads the Salaah. But it is permissible for another to lead the prayers as well provided he had participated in the Khutbah.

(Durre-Mukhtaar vol.1. p771)

It is preferable for all the male members of a Muslim community to offer their Salaah in the principle Masjid of the town. However, there is no harm in holding multiple Jumu'ahs in a big town.

(Durre-Mukhtaar vol.1. p755)

PREPARATIONS FOR JUMU'AH

Since Jumu'ah is such an important occasion in the life of a Muslim so much so that it excells in virtue both the Eids - it is only appropriate that a Muslim prepares for Jumu'ah from Thursday. This was also the practice of Rasoolullah (sallallaahu-alayhi-wasallam). He is also reported to have said: *"The night before Friday is a white night and Friday is a bright day."* (Mishkaat)

WHAT TO DO ON THE NIGHT OF JUMU'AH (THE NIGHT BETWEEN THURSDAY AND FRIDAY)

It is commendable to start Jumu'ah preparation from Thursday - washing of clothing, applying itar or perfume on one's clothing, clipping one's nails, shaping the beard, removing of pubic hair and reciting the Istighfaar abundantly after Asr on Thursday. (Ihyaa)

Recite Surah Yaseen and Surah Dukhaan on this auspicious night. Whoever recites Surah Dukhaan on the night of Jumu'ah, seventy thousand angels are given the task of begging Allah's forgiveness on his behalf until the morning. (Tirmizi)

Al-Ispahani reports from Ibne Abbaas (RA) that Rasoolullah (sallallahu-alayhi-wasallam) said: *"The one who performs two Rak'aat after Maghrib on this night and recites in every Rak'ah once Surah Fatihah and fifteen times Surah Zilzaal, Allah will ease for him the Sakaraat (throes) of death and He will save him from the punishment of the grave and make easy for him the crossing of the Siraat."*

WHAT TO DO ON JUMU'AH

On Friday one should spend as much of one's time in the remembrance of Allah Ta'aala in the following forms: recitation of the Holy Qur'aan, begging Allah's forgiveness for one's sins; acts of charity, visiting the sick, visiting the graveyard, attending funerals and engaging in general matters of public interest. According to Hazrat Aboo Sa'eed Al-Khudri (RA), Rasoolullah (sallallaahu-alayhi-wasallam) said: *"Five good things are such that if a person can perform them all on the same day, Allah will include him among the dwellers of Jannah: (1) visiting the sick, (2) attending funerals, (3) observing Saum (fast), (4) offering the Jumu'ah Salaah, (5) setting free a slave."* (Ibn Habban)

Allamah Aini (R) has recorded the following in Bunayah:

"It is Mustahab to use the Miswaak after every two Rakeats of Tahajjud Salaat (i.e. the Salaat which is performed after midnight), as well as on Fridays, before sleeping, after Witr Salaat and when rising in the morning." (BUNAYAH)

"Ibn Sabaaq (R.A.) narrates that Rasulullah (sallallaahu-alayhi-wasallam) said on one Friday:

'O Gathering of Muslims, Allah has made this Day (Friday) a Day of Eid for Muslims, therefore, bathe (on this day), use perfume and regard the use of the Miswaak (on this day) as an obligation upon you'."
(MUATTA IMAM MUHAMMAD)

"Suhail Bin Hanief (R.A.) states that Rasulullah (sallallaahu-alayhi-wasallam) said that to bathe and use the Miswaak on Fridays are of the Huqooq (Rights or Duties) of Friday."

WHAT TO DO ON THE DAY OF JUMU'AH

On the day of Jumu'ah, anyone who recites the following Istighfaar three times before Fajr Salaah will have all his minor sins forgiven:

أَسْتَغْفِرُ اللهَ الَّذِىْ لَآ اِلٰهَ اِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ وَاَتُوْبُ اِلَيْهِ

(Ibnus-Sunni, Abu-Nu'aim, Tabaraani)

Translation: *I ask forgiveness from Allah besides whom there is none worthy of worship, The Living, The Sustainer, Unto Him do I repent.*

It is Mustahab to recite Surah Alif Lam Mim Sajdah in the first Rak'ah and Surah Dahr in the second Rakah of Fajr Salaah on Fridays.Have Ghusl on Friday, use miswaak, wear the best clothes which conform to Islamic requirements.

It is Waajib to go to the Masjid for the Jumu'ah Salaah.

To go to the Masjid as early as possible. The earlier one goes the greater the reward.

All activities must be terminated after hearing the first Azaan. It is Haraam to indulge in buying and selling or doing anything other than preparing to go for Salaah after one hears the first Azaan.

To walk to the Masjid rather than using a conveyence such as a car etc. This entails greater reward. Rasoolullah (sallallaahu-alayhi-wasallam) has said that for every step there is reward equal to one year's fast.
(Tirmizi)

The Salaatut-Tasbeeh should be said.

To recite Suratul-Kahf before or after the Jumu'ah Salaah. It is very meritorious to recite this Surah on the day of Jumu'ah: it becomes a source of "Noor" (glitter) for the reciter which shines from the earth till the heavens; it will become a source of light on the Day of Qiyaamah; all

minor sins committed from the previous Friday will be forgiven; one will be safeguarded against all 'fitnahs' (trials) for eighty days; if the first ten and the last ten verses of this Surah are memorized then one shall be safeguraded against the 'fitnah' of Dajjaal. This has been stated in the Hadith. (Nisai)

It is Mustahab to recite Surah Jumu'ah and Surah Munaafiqoon or Surah A'laa and Surah Ghaashiya in Jumu'ah Salaah.

WHAT TO RECITE AFTER JUMU'AH SALAAH

After the Jumu'ah Salaah, if a person recites each of the following Surahs seven times individually, Allah will protect him from all calamities and evils until the following Jumu'ah: surahs Fatihah, Ikhlaas, Falaq Naas. A certain sage said: He who does this remains safe up to the next Jumu'ah from the devil (Ihya-ul-Uloom)

Whoever recites after Jumu'ah Salaah in a standing position the undermentioned Du'a one hundred times, Allah will forgive 100,000 sins of his and 24,000 sins of his parents'.

سُبْحَانَ اللهِ وَبِحَمْدِهٖ • سُبْحَانَ اللهِ الْعَظِيْمِ وَبِحَمْدِهٖ •
وَاَسْتَغْفِرُ اللهَ

(Kanzul-Um'maal, Ibnus-Sunni)

Translation: *Purity is for Allah and all praise is for Allah. Purity is for Allah, The Magnificent and all praise is for Allah. I seek Allah's forgiveness.*

It is reported from Al-Mustaghfiri that after Iraak bin Maalik (RA) had performed the Jumu'ah Salaah, he stood at the door of the Masjid and recited the following Du'a:

اَللّٰهُمَّ اَجَبْتُ دَعْوَتَكَ وَ صَلَّيْتُ فَرِيْضَتَكَ وَ انْتَشَرْتُ كَمَا
اَمَرْتَنِيْ فَارْزُقْنِيْ مِنْ فَضْلِكَ وَاَنْتَ خَيْرُ الرَّازِقِيْنَ

Translation: *O Allah! I had answered Your call and performed Your obligatory prayer and now I have dispersed just as you had commanded me, so provide me from Your grace and You are the best of providers.*

The one who says the following Du'a seven times on Friday and then dies on that day will enter Jannah. And if he dies on the night of Friday he will enter Jannah:

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَا اِلٰهَ اِلَّا اَنْتَ • خَلَقْتَنِىْ وَاَنَا عَبْدُكَ • وَاَنَا عَلٰى
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ • اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ •
وَاَبُوْءُ بِنِعْمَتِكَ عَلَىَّ وَاَبُوْءُ لَكَ بِذَنْبِىْ • فَاغْفِرْلِىْ • فَاِنَّهٗ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّا اَنْتَ

Translation: *O Allah, You are my Rabb. There is none worthy of worship besides You. You have created me and I am your servant and the son of your slave. And I am under Your control. And in Your power and control lies my forehead. As far as possible I have lived by my solemn promise which I made to You. I seek Your protection from the evil effects of my wrongdoings. I fully acknowledge Your bounties upon me and I fully confess to all my sins. So forgive me my sins, for there is none to forgive sins but You.*

SAA'ATE IJAABAT OR THE HOUR OF ACCEPTANCE OF DU'AAS

There is a blessed moment of Fridays where in Allah assuredly accepts all legitimate Du'aas. This moment is called Saa'ate Ijaabat. Allah Ta'aala has not revealed to mankind the precise time of this blessed moment. It is the view of the majority of the Ulama that it falls betweeen the Asr and Maghrib Salaahs. Others are of the opinion that it appears when the Imaam rests between the two Khutbahs. Still others say that it could appear at anytime after the Imaam ascends the mimbar till the Jumu'ah Salaah begins. Some are even of the opinion that there is no fixed time for this moment. It rotates on each Friday. Be that as it may. Since there is so much differences of opinion regarding its time, a Muslim should spend much of his time on Fridays making Du'a to Allah. There is no fixed time for Du'a. A Muslim should not confine himself to making Du'a in the Masjid only. He could make Du'a even when he may be engaged in business or perhaps while he is in the midst of his family.

WHAT TO DO AFTER ASR SALAAH OF FRIDAY

Shaikhul Hadith, Hazrat Moulana Muhammad Zakariyya (RA) has related a Hadith in his 'Faza'ile Durood Shareef' on the authority of Hazrat Aboo Hurairah (RA) that Rasoolullah (sallallaahu-alayhi-wasallam) said *that anyone who recites the following Salawaat (Durood) eighty times on Friday after Asr Salaah, before getting up from his place, Allah will forgive his sins of eighty years and reward him for eighty years' good deeds.* The Salawaat is as follows:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدِنِ النَّبِىِّ الْاُمِّىِّ وَعَلٰى اٰلِهٖ وَسَلِّمْ تَسْلِيْمًا

Translation: *O Allah, bestow Your blessings upon the Untutored Prophet and upon his family; and also bestow Your mercy upon him and his family.*

Besides this, a person should form the habit of reciting abundant Durood upon Rasoolullah (sallallaahu-alayhi-wasallam) on Fridays. Rasoolullah (sallallaahu-alayhi-wasallam) is reported to have said: *"The best day for you is Friday because Adam (AS) was created on Friday and he passed away on Friday and Qiyaamah will occur on Friday. Therefore, you should send as much Durood as possible upon me on this day because your Durood is presented to me (on this day)." The Sahaabah (RA) enquired: "O Messenger of Allah! even when your body will have decayed?" He replied: "The earth is forbidden to eat the body of a Prophet".* (Aboo Dawood, Nasa'i)

CONCLUSION

After reading this book, it is fervently hoped that this will create an urge in all Muslims to discover the benefits and advantages of the other Salaahs as well. For, Salaah is the criterion of a person's salvation in both the worlds. It is the first item regarding which a person will be questioned on the day of judgement. It is worth his while to familiarize himself with the importance, excellence and virtues of Salaah and become a steadfast observer of Salaah before colliding with death which is inevitable. This will ensure his salvation and success in the Hereafter, Insha-Allah. ALLAH KNOWS BEST.

SUMMARY OF JUMU'AH SALAAT.

Jumu'ah has 14 Rakaats

4 Sunnat Muakkida	Deliverance of the Khutba	2 Fard in Congregation	4 Sunnat Muakkida	2 Sunnat Muakkida	2 Nafl (Optional)

THE 'SALAATUL JUMU-AH AS IN SHAFI MAZHAB

(The Friday congregational prayer)

Jumu-ah 'saulaah is fardh upon every Mukal-laf Muslim male, of sound mind, free, healthy and resident. It is thus not compulsory upon a person who has not yet reached puberty, a slave, a sick person, a traveller or a female. However, if any of them attend Jumu-ah and perform it, their 'saulaah is valid, and they will not have to perform Zhuh-r as is normally compulsory.

It is haraam for any person on whom Jumu-ah is fardh to proceed on a journey on a Friday morning before having completed his Jumu-ah. However, if any urgent reason exists for him to leave e.g. the fear that not going would result in undue harm or loss, or if he knows that he would still be able to perform Jumu-ah on the way, setting out on a journey before Jumu-ah is not haraam.

The shuroo't of Jumu-ah

For Jumu-ah to be correct there are four shuroo't.

1. *The time of Zhuh-r*
The two Khu'tbas and 'saulaah for Jumu-ah should take place with in the prescribed time for Zhuh-r and should be completed before the time expires. And if the Imaam delays so long that part of the 'saulaah falls in the time of As-r, Jumu-ah is not correct and Zhuh-r will have to be performed.

2. *One Jumu-ah per town*
In the town or village where Jumu-ah is performed, only one Jumu-ah should be performed where all the Muslims gather. Therefore, if in any town more than one Jumu-ah is made, only that one will be correct where the Imaam first recited the Takbeeratul-Ih-raam. Those masaajid where the niyyah was made later, will have to perform Zhuh-r too.

Therefore it is of utmost importance that Muslims should make every effort to see that only one Jumu-ah is performed in every village and town. In this lies great benefit for the Ummah.

3. *Two khu'tbahs prior to the 'saulaah*
Two khu'tbahs should be performed before the 'saulaah. These khu'-tbahs have six shuroo'ts and five faraa-idh (see later).

4. *The presence of at least forty men*
In the town or village where Jumu-ah is performed, there should be at least forty men who are mukal-laf, of sound mind, free and who are able to attend the Jumu-ah. All of those forty who can attend Jumu-ah should be able to recite Faatihah correctly and if one of them is unable to do so, the Jumu-ah of all becomes baa'til.

The presence of these forty men is greatly emphasised by Imaam Shafi'iy (RA). Apart from this Qowl (ruling) of Imaam Shafi'iy (RA) two other opinions of his are now discussed.

Actually, there are three different verdicts of Imaam Shafi'iy (RA)

regarding the minimum number of persons with whom Jumu-ah can be performed.

The first verdict if the one quoted above which calls for a forty men Jumu-ah. This is the Qowl Jadeed i.e., the new judgment. Then there is also the Qowl Qadeem, the old judgment.

The Qowlul Qadeem

This is divided into two, one of which states that Jumu-ah can be performed with twelve persons and the other which even says it can be performed with four.

In some villages where there are not forty such men, or where there are so many, but through some misfortune or other all cannot attend, the Ulama of previous decades gave fatwa according to the previous old orders of Imam Shafi'iy. Therefore they said that Jumu-ah can be made with twelve or with four persons. The reason for this is that one important shi-aar (symbol) of Islam must not be lost, or left to die out.

For this reason Imam Muzani, Imam Abu Bakr ibn ul-Munthir ash Shafi'iy (may Allah bless them) prefered the Qowl Qadeem. The verdict (fatwa) of these two Imaams is mentioned by Imaam Nawawy in his commentary on "Muhathab."

Similarly Imaam Allama Abul Qasim Ahmad bin Tauhir ibn Jam-aan also gave fatwa that Jumu-ah can be performed with twelve persons. In his commentary on Saheeh Muslim, and in Shar-h Muhathab, Imaam Nawawy also chose this Qowl to be correct.

On the other hand Sheikh Uthman bin Ahmad Daja-ee gave fatwa that Jumu-ah can be performed with four persons and to substantiate his views, he wrote a booklet called: "Qowlut taam fee jawaazil Jumu-ah bi arba'atin Ahaduhumul Imaam."

Other than these many Ulama of former days gave numerous fatwas, all of which cannot be enumerated and discussed fully in this short booklet. If anyone has any doubt or wish further elucidation, they may look up the above books as well as the "Dhow-ush-sham-ah Fee Ikh-tilaafi A-adadil Jumu-ah" by Allama Jalaluddin Suyuti Ash Shafi'iy, as well as the book "Mun-uatul-war-a fee a-adaadi man ta-sih-hu bihimul Jumu-ah" By Skeikh Allama Ahmad bin Muhammad Madani Shafi'iy.

Now if in any village there are less than forty men, or less than forty attending Jumu-ah, the Muslims should perform Jumu-ah with twelve

men or even four. Under no circumstances should they allow the Sha'-aar of Islam to be discarded. If Jumu-ah has been performed, in such cases then there is no need to perform Zhuh-r thereafter, for the reason that, according to Qowl Qadeem this Jumu-ah (with twelve or four persons) would be correct. However, if they do perform Zhuh-r for safety's sake it is not disallowed.

Note that those people who without reason absent themselves from Jumu-ah are indeed grave sinners.

The Faraa-idh of the khu'tbahs

Two khu'tbahs should be delivered before the 'saulaah of Jumu-ah. There are five faraa-idh of the khu'tbahs and the shuroo't of the khu't-bahs are six in number.

FARAAIZ

1. *The praise of Allah*

The kha'teeb (i.e. the one who delivers the khu'tbah) should praise Allah in one of the following manners, i.e.:

اَلْحَمْدُ لِلّٰهِ ، اَحْمَدُ اللّٰهَ ، نَحْمَدُ اللّٰهَ

Alhamdulillahi, Ahmadullaha or Nahmadullah or any other form. *Ash Shakooru lillah or Ash-kurullaha,* do not suffice and are incorrect.

2. *The recitation of Shahaadat.*

3. *'Saulawaat*

In the khu'tbah 'saulawaat should be recited on the Nabi(sallallaahu-alayhi-wasallam) in one of the following manners:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

Allahuma 'saulli alaa Muhammad,

صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

'Saullallahu alaa Muhammad. In other words the name of Rasulullah (sallallaahu-alayhi-wasallam) must be mentioned and we cannot for example only say:

اَللّٰهُمَّ صَلِّ عَلَيْهِ ، صَلَّى اللّٰهُ عَلَيْهِ

'Saullallahu alayhi' or 'Allahumma 'saulli alayhi. . .

4. *Naseehah*
The kha'teeb should give the jama-ah naseehah, i.e. he should deliver a sermon wherein he exhorts them towards the fear for Allah, obedience towards Him and to be mindful fo their duties towards Him. He may use the following minimum words:

أُوْصِيْكُمْ بِتَقْوَى اللّٰهِ ، اِتَّقُوْا اللّٰهَ

U'seekum bi-taqwallahi or Ittaqullah.

N.B. The above-mentioned should be right at the commencement of every khu'tbah.

5. *Aa-yah of the Qur-aan*
The Kha'teeb should recite at least one aa-yah of the Qur-aan in either the first or second khu'tbah, but it is better in the first.

6. *Duaa'*
In the second khu'tbah the blessings of Allah, help for the whole Muslim ummah, and their welfare in the Dunya as well as in the Aak-hirah should be sought.

Note that in some kitaabs the recitation of the two Shahaadatyn is also mentioned as a fardh, preferably to be recited in each of the two khu'tbahs. We therefore would like to add them to the faraa-idh.

The shuroo't of the Khu'tbahs

1. *'Tauhaarah.* The kha'teeb should have wudhu and his body, clothes and his standing place during khu'tbahs should be free from any najaasah.

2. *Delivering the khu'tbah while standing.* This is necessary. The kha'teeb must stand while reciting the khu'tbah. The khu'tbah would not be right if the Imaam, in spite of being capable of standing, delivers the sermon while sitting down. He may only sit if for some excuse he is forced to do so as in the cases of illness or weakness.

3. *The Arabic language.* Both khu'tbahs must be delivered in Arabic. It is sufficient for the jama-ah to be aware that the kha'teeb is enjoining their welfare (naseehah), even though they do not understand Arabic.

4. *Tarteeb.* The faraa-idh of the khu'tbahs should be performed in proper sequence, consecutively.

5. *Pause between khu'tbahs.* The kha'teeb must sit down between both khu'tbahs for a period as long as it would take to normally recite surah Ikhlaa's. During this pause he must be silent. Where the kha'teeb delivered his khu'tbah whilst sitting he must only remain silent during this pause.

6. *Audibility.* The kha'teeb should recite aloud in such a manner that at least forty men close to him can hear him.

Some sunnahs of Jumu-ah

It is sunnah for the kha'teeb that on proceeding to the mimbar, he should softly greet those people seated in the vicinity of the mimbar and then, having ascended the mimbar he should face the congregation and loudly greet the whole jama-ah. The wording of this greeting should be:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

Assalamu alaikum wa rahmatullahi wa baraka'tuh.

Translation:*Peace be upon you, and also Allah's Mercy and blessings.*

After this greeting the kha'teeb sits down so that the athaan is said in front of the mimbar.

At the completion of the athaan, the khu'tbahs are delivered with out delay and after the second khu'tbah the 'saulaah should commence without delay.

It is sunnah in the first raka-ah of the 'saulaah to recite either Surah Jumu-ah or Surah Aa-la (Sabbih-isma), whereas in the second rakaah Surah Munafiqoon or Surah Ghaashiyah (Hal-ataaka) should be read.

Ghusl for Jumu-ah is also sunnah. It can be performed at any time between the beginning of Faj-r time and the 'saulaah of Jumu-ah. It is best to do so just prior to going to Jumu-ah. The mu'saulliy should put on his best clothes, use fragrant oil, not perfume; as many perfumes fall under najaasah, and to walk a longer way towards the musjid walking briskly. To walk towards Jumu-ah has an increased reward.

On arrival at the mosque the mu'saulliy first performs two raka-ahs tahiyatul musjid. From then till the commencement of Jumu-ah, it is sunnah and most virtuous to recite Surah Kah-f. Should one be unable to do this, one may remain occupied with any form of thikr (tasbeeh, tahleel, takbeer, 'saulawaat etc.)

After the commencement of the time for Jumu-ah and the first athaan four raka-ahs are performed before the fardh of Jumu-ah. They are performed two-two.

The niyyah for these raka-ahs is:

نَوَيْتُ أُصَلِّيْ سُنَّةَ الْجُمُعَةِ رَكْعَتَيْنِ لِلّٰهِ تَعَالٰى

Nawaytu U'saulliy summat al Jumu-ati raka-tayni lilla-hi ta-aalaa.

Translation: *I form the niyyah of performing two rakaahs sunnah of Jumu-ah for Allah alone.*

During the khu'tbahs the mu'saulliy should remain seated in silence, listening, bearing in mind that the kha'teeb is busy giving sound advice and admonishing the jama-ah.

When during the khu'tbahs anyone enters the musjid, he should not perform any other sunnah or fardh 'saulaah except tahiyatul musjid. These two raka-ahs at this specific time must be performed very lightly and quickly. One should not add any other surah to the Faatihah, and in the tahiyaat he should only recite the fardh 'saulawaat, as reading anything more than this at this particular occasion is haraam. In other words he should finish these rakaahs quickly, while the khu'tbah is being delivered.

It is sunnah to recite Surah Kah-f a few times from the Thursday evening, to recite as much 'saulawaat as possible and also to give out alms to the needy according to one's ability.

The Jumu-ah of a person arriving late for Jumu-ah, just in time to join the Imaam in the ruk'u of the second rak-ah, is valid. After the salaam of the Imaam he should add on one raka-ah.

If one joins the Imaam after the ruk'u of the second raka-ah, he has lost jama-ah. This person's duty now is that when the Imaam says the final salaam, he should stand up and with this same original intention perform the four raka-ahs of Zhuhr.

Note also that all the valid reasons for which a person may stay away from the jama-ah, are also valid reasons for absenting oneself from Jumu-ah.

ALLAH KNOWS BEST.

SERMON OF RASOOLULLAH

(sallallaahu-alayhi-wasallam)

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ
اَنْفُسِنَا مَنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ
لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ
بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا بَيْنَ يَدَيِ السَّاعَةِ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
فَقَدْ رَشَدَ وَمَنْ يَّعْصِهِمَا فَقَدْ غَوٰى نَسْاَلُ اللّٰهَ رَبَّنَا اَنْ يَّجْعَلَنَا
مِمَّنْ يُّطِيْعُهٗ وَيُطِيْعُ رَسُوْلَهٗ وَيَتَّبِعُ رِضْوَانَهٗ وَيَجْتَنِبُ سَخَطَهٗ
يَاَيُّهَا النَّاسُ اِنَّ لَكُمْ مَّعَالِمَ فَانْتَهُوْا اِلٰى مَعَالِمِكُمْ وَاِنَّ لَكُمْ نِهَايَةً
فَانْتَهُوْا اِلٰى نِهَايَتِكُمْ فَاِنَّ الْعَبْدَ الْمُؤْمِنَ بَيْنَ مَخَافَتَيْنِ بَيْنَ
اَجَلٍ قَدْ مَضٰى لَا يَدْرِيْ مَا اللّٰهُ صَانِعٌ بِهٖ وَبَيْنَ اَجَلٍ قَدْ بَقِيَ
لَا يَدْرِيْ مَا اللّٰهُ قَاضٍ بِهٖ فَلْيَتَزَوَّدِ الْعَبْدُ مِنْ نَّفْسِهٖ لِنَفْسِهٖ وَمِنْ
حَيٰوتِهٖ لِمَوْتِهٖ وَمِنْ شَبَابِهٖ لِكِبَرِهٖ وَمِنْ دُنْيَاهُ لِاٰخِرَتِهٖ فَوَالَّذِيْ

نَفْسِيْ بِيَدِهٖ مَا بَعْدَ الْمَوْتِ مِنْ مُّسْتَعْتَبٍ وَّلَا بَعْدَ الدُّنْيَا دَارٌ
إِلَّا الْجَنَّةُ أَوِ النَّارُ أَقُوْلُ قَوْلِيْ هٰذَا وَأَسْتَغْفِرُ اللّٰهَ لِيْ وَلَكُمْ۔

Praise is for Allah. We praise and glorify Him and seek His help and forgiveness. And seek refuge from the evils of our-desires. Whomsoever Allah gives guidance none can mislead him. And whomsoever Allah misleads none can guide him. And I bear witness that there is no god but Allah and that Muhammad is His servant and Apostle. Allah sent him in truthfulness as the giver of glad tiding and warner, ahead of the Day of Judgment. Whoever obeys Allah and His Prophet he is on the right path. And whoever is disobedient to Allah and His Prophet he is on the wrong path. We pray to Allah, our Fosterer to include us among those who obey Him and His Prophet. Seek His pleasure and refrain from His anger. O' people! Undoubtedly you have got signs of your post -move towards them. And Undoubtedly there is a goal (post) for you then reach to that goal. Because a believer-servant is in between two suspicions. The one about the era that has passed off he does not know what Allah is going to do with him. The other about the era that is still to come. What decision is Allah likely to take about him. Hence, the servant should take it upon himself to stock for the death from his life-for his old age from youth and from this world for the Hereafter. Thus, by Him who holds my life in His possession, there is no opportunity to sooth His anger after death and there is no other home after this world except Paradise or Hell. I do speak off my words and pray for myself and you all for His forgiveness.

SERMON GENERALLY RECITED SECOND ON FRIDAYS:

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَنَتَوَكَّلُ عَلَيْهِ
وَنَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَّهْدِهِ اللّٰهُ
فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَنَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

اعوذ باللہ من الشیطن الرجیم بسم اللہ الرحمن الرحیم ان اللہ

وملئکتہ یصلون علی النبی یایھا الذین امنوا صلوا علیہ وسلموا

تسلیما اللھم صل علی سیدنا ومولانا محمد وعلی ال سیدنا ومولانا

محمد بعدد من صلی وصام اللھم صل علی سیدنا محمد وعلی ال

سیدنا محمد بعدد من قعد وقام وصلی اللہ تعالی علی جمیع الانبیاء

والمرسلین والملئکۃ المقربین والخلفاء الراشدین خصوصا علی

خیر البشر بعد الانبیاء بالتحقیق امیر المومنین سیدنا ابی بکر الصدیق

رضی اللہ تعالی عنہ وعلی مزین المنبر والمحراب امیر المومنین سیدنا

عمر بن الخطاب رضی اللہ تعالی عنہ وعلی کامل الحیاء والایمان امیر

المومنین سیدنا عثمان بن عفان رضی اللہ تعالی عنہ وعلی مظہر

العجائب والغرائب امیر المومنین سیدنا علی بن ابی طالب رضی اللہ

تعالی عنہ وکرم وجھہم وعلی الامامین الہمامین امیر المومنین

سیدنا ابی عبد اللہ الحسن والحسین رضی اللہ تعالی عنہما وعلی

امہما سیدۃ النساء سیدتنا فاطمۃ الزھراء رضی اللہ تعالی عنہا وعلی

عمیہ المکرمین سیدنا ابی عمارۃ الحمزۃ وابی الفضل العباس

رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا وَعَلَى السِّتَّةِ الْبَاقِيَةِ مِنَ الْعَشَرَةِ الْمُبَشَّرَةِ وَ

سَائِرِ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ وَالتَّابِعِيْنَ الْاَبْرَارِ الْاَخْيَارِ اِلٰى يَوْمِ الْقَرَارِ

رِضْوَانُ اللّٰهِ تَعَالٰى عَلَيْهِمْ اَجْمَعِيْنَ اَللّٰهُمَّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِجَمِيْعِ

الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ

اِنَّكَ سَمِيْعٌ قَرِيْبٌ مُجِيْبُ الدَّعْوَاتِ. اَللّٰهُمَّ اَيِّدِ الْاِسْلَامَ وَالْمُسْلِمِيْنَ

بِالْاِمَامِ الْعَادِلِ وَالْخَيْرِ وَالطَّاعَاتِ وَاتِّبَاعِ سُنَنِ سَيِّدِ الْمَوْجُوْدَاتِ

اَللّٰهُمَّ انْصُرْ مَنْ نَصَرَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاجْعَلْنَا مِنْهُمْ اَللّٰهُمَّ

اخْذُلْ مَنْ خَذَلَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَجْعَلْنَا مَعَهُمْ عِبَادَ

اللّٰهِ رَحِمَكُمُ اللّٰهُ اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَاءِ ذِي الْقُرْبٰى

وَيَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ. يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ اُذْكُرُوا

اللّٰهَ تَعَالٰى يَذْكُرْكُمْ وَادْعُوْهُ يَسْتَجِبْ لَكُمْ. وَلَذِكْرُ اللّٰهِ تَعَالٰى اَعْلٰى وَاَوْلٰى

وَاَعَزُّ وَاَجَلُّ وَاَتَمُّ وَاَهَمُّ وَاَكْبَرُ. وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ۔

Praise is due to Allah. We do praise Him, seek His help and forgiveness. Have faith in Him and trust Him. And we seek Allah's refuge from the evils of our desires and misdeeds. Whomsoever Allah gives guidance none can mislead him and whomsoever Allah misleads none can give him guidance. And we bear witness that there is none worthy of worship, except Allah. He hath no partner. And we bear witness that our leader Muhammad is His servant and Apostle. I do seek refuge of Allah from the ignoble Satan. Undoubtedly, Allah and His angels send blessings upon Holy Prophet (sallallaahu-alayhi-wasallam). O' believers send

thy blessings too, upon him. Allah! send Thy blessings upon our chief and leader Muhammad (sallallaahu-alayhi-wasallam) and upon his followers, upon those who attend to salaat and observe the fasts (according to their respective number). Allah send blessings upon our chief leader Muhammad (sallallaahu-alayhi-wasallam) and upon all the Prophets and Apostles and on all dose angles and on the righteous lieutinants. Especially on our chief Hazrat Abu Bakr Siddique (R.A.) who is greater to the rest of mankind, after Prophets, upon Umar Bin Khattab (R.A.) upon Hazrat Usman (R.A.), upon Hazrat Ali (R.A.), Bin Abi Talib, upon Abu Abdullah Hazrat Hasan and Hasain (radhiallahoanhum), and their mother, the daughter of Holy Prophet (sallallaahu-alayhi-wasallam) Hazrat Fatima ((R.A.) and upon uncles of Holy Prophet (sallallaahu-alayhi-wasallam) Hazrat Hamza and Hazrat Abbas (radhiallaho anhum) and upon the remaining six of the first 10 revered upon all the Muhajirs and Ansars and on their followers who may come right before the Day of Judgment. Allah grant Thy forgiveness to me in my present state and to all believers—men and women—alive or dead. Grant Thy forgiveness to my parents and all believing men and women. Undoubtedly, Thou are Hearer, Nearer and Grantor of all prayers. Allah strengthen Islam, Muslims, Just rulers and the followers of Holy Prophet (sallallaahu-alayhi-wasallam). Allah extend Thy help to those who extend help to Holy Prophet (sallallaahu-alayhi-wasallam) and his mission and include us among them. Allah do not help those who do not help Muhammad (sallallaahu-alayhi-wasallam) and his mission. And do not include ourselves among them. O' the servants of Allah! May Allah be kind upon you. Undoubtedly, Allah ordains to do justice, to oblige others and be charitable to your relatives. And forbid all sort of impudence, anti-sharaa action and all kind of tyranny and oppression. He is conferring counsel upon you and I hope it will prevail upon you, remember Him and He will remember you. Pray to Him. He will grant it. Undoubtedly the remembrance of Allah is the loftier action, it is nobler, better, venerable, all comprehensive, most significant and most great. And Allah Knoweth whatever you are doing.